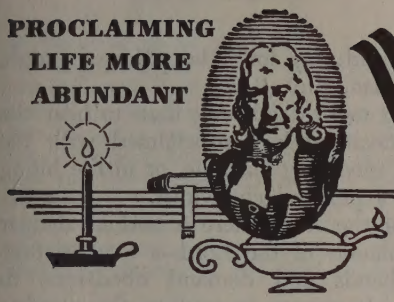
PROCLAIMING LIFE MORE ABUNDANT



THE Wesleyan Methodist

MARION, INDIANA, MAY 31, 1961

# On Preaching Ourselves

*2 Corinthians 4:5*

*George E. Failing*

A PREACHER can talk about Jesus Christ and still be preaching himself.

Preaching involves not primarily the message but the messenger. Not his words but his appearance, manner, tone—these faithfully tell what is the subject of his message.

The preacher who so preaches as to earn men's praise is preaching himself. He gets credit for well-developed and well-illustrated sermons. He receives congratulations from men and is satisfied.

The preacher who so preaches as to make sure of a higher salary and more allowances only preaches himself. He is shrewd enough to know the men of means and affluence in his church. He often chats with them and eats with them. By reciprocal attention, they see to it that the pastor gets more money.

The preacher that has no real love for the aged, the ill, the bereaved, the down and out, is only preaching himself. If he loved his Lord, he would visit the people the Lord sought out. Jesus commended those who visited the person who was ill or in prison. He sought out despised Zaccheus, and the Samaritan woman with blighted hopes.

The preacher who tries to outshine another preacher or who uses the pulpit to humble another preacher is only preaching himself.

He who preaches Christ Jesus as Lord draws more attention to his Lord than to himself. His presentation of the gospel may be better or poorer than another's, but its gravitational pull is toward Jesus.

He who preaches Jesus Christ feels often how far short of being like Jesus he is. The contrast between Jesus and himself produces in him a deep and profound humility. Out of weakness he preaches, but there is the strength of the Almighty in his soul.

He who preaches Jesus Christ leads men to Christ. It cannot be otherwise. People will get acquainted with the person we talk about. And no one can speak with love and enthusiasm about Jesus without someone being drawn to Him.

He who preaches Jesus Christ will receive an eternal reward, the crown of righteousness. He who preaches himself gathers a few fading laurels of earthly esteem, and enters heaven—if he does—alone.

## Ministers' Issue

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# Guest Editorial

Oliver G. Wilson

## The Preacher

THE PREACHER is not an artist but a prophet. It is possible to sacrifice the prophet for the artist. Not how beautiful but how essential is the quality of the ministry.
—G. Campbell Morgan

A wise preacher has said, "Though I have a scientific mind and a university degree in sociology and philosophy, and although I am expert in social service and an authority on Browning, and though I use language of the scientific laboratory so as to deceive the very elect into thinking I am a scholar, and have not salvation and the love of Christ, I am a misfit in the pulpit and no preacher of the Gospel."

A prophetic American bishop reminds us that we preach in a revolutionary age. We are prophets of a new order. The Word of God often comes to the prophet as a word of judgment, and the prophet must announce doom over opposers of truth whether they be those with another gospel or those with an attempt to corrupt and water down the gospel of salvation by faith.

The preacher is God's spokesman to a race that needs to be arrested, turned about and compelled to confess, in humiliation, its error, its willfulness, its sinfulness. This will not be a popular pulpit but it will be a profitable pulpit when the shades of time are drawn and the light of eternity breaks.

It is John Henry Jowett who asks in *The Preacher: His Life and Work*, "What are the needs of the people who face us in the pews? In their innermost spirits what do they crave? Are they hungering for a rediscussion of newspaper topics, only with the added flavor of the sanction of the sanctuary?"

When we turn to the messages of the prophets and to the declarations of the apostles we have the answer to the questions that Dr. Jowett raises. The preacher is a trumpet—God's trumpet. The preacher is a watchman on the walls of Zion. The preacher is a shepherd seeking for the lost sheep, and defending those that have not gone astray.

It was said of Thomas Binney: "He seemed to look at the horizon rather than at the enclosed field. He had a marvelous way of connecting everything with eternity past and eternity to come."

We wonder often what the people think of our preaching. What do we think of it ourselves? In the light of the message of the prophets, of the apostles, and of the men who have moved their generation, how are we impressed with our own preaching?

Let us keep ever in mind that men may admire the sermon, but are they inspired to higher living by it? Do listeners say: "What a fine sermon, or, What a great God!" Is their attention directed to the shortcomings of man or to the eternal power of the Almighty?

"O thou that tellest good tidings to Zion, get thee up on a high mountain. O thou that tellest good tidings to Jerusalem, lift up thy voice with strength: lift it up: be not afraid: say unto the cities of Judah, Behold your God!" (Isa. 40:9, R.V.).

There is nothing more deadening than to hear the great themes of redeeming love proclaimed with the metallic apathy of a recording machine, or in the biting boastful manner of a political chauvinist.

As a prophet of the Lord there is serious danger of becoming a supplanter of the Lord—a Saul to take things into your hands and demand obedience to your own program. It is easy to confuse the prophet with the dictator and assume the role of judge and jury.

Every sermon, every utterance must pulsate with the life of the Holy Spirit. The letter killeth, the Spirit giveth life. To demand without humility, to declare without the anointing is to be a sower of death, no matter how true the utterance given may have been.

The prophet and the apostle were ever conscious of the Divine Presence—the Invisible Might of Almightiness. "With great power gave the apostles witness of the resurrection." They "turned the world upside down." They startled kings by their rebukes. They lived superior to religious mildew and traditional strait jackets. They walked the high road with the sunshine of the eternal world fresh in their faces and a conscious approval of Heaven's King that fortified them to live holy lives though surrounded with fawning paganism or frowning Judaism.

Of Richard Baxter, Bishop J. C. Ryle said: "He always spoke as one who saw God and felt death at his back."

There is a rich manifestation of Spirit power ready for every minister, that he may be prepared for his glorious office of prophet and apostle. This is not an idle dream, a fond hope, but a glorious reality in the here and now, enjoyed by multitudes of Spirit-filled men. Let nothing deter you, let nothing hold you out of this glorious provision. "Ye shall be witnesses unto me. . . ye shall receive power." That is the ministerial calling. Let no amount of cultural lack keep you from this high privilege. Allow no amount of formal scholastical training to be a substitute for this wise provision of our glorious Lord. God desires to indwell you and use all your powers plus all His power that He can pour through you.

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# I Was Reading...

*by the Editor*

● these words by Rev. Fulton J. Sheen: "It would seem that we have almost forgotten that there is a devil, that he is the invisible head of the Mystical Body of the Anti-Christ with his visible head in Moscow, that he has not cloven hoofs but puts on the air of godliness and love of mankind, that his cohorts eat not with fingers but with knife and fork in the best hotels of America." For a more complete picture, perhaps Mr. Sheen should read again chapters 17 and 18 of Revelation.

● these pungent remarks recently made by Dr. Ernest C. Colwell, president of the Southern California School of Theology: "Much of the time ministers speak in foreign tongues and the Holy Spirit is not there to translate. An effective minister has a feeling for the living language, the language that is spoken rather than bookish and formal. It isn't great learning which makes what you have to communicate difficult. It is stupidity. There is nothing intellectually exalted in technical language. The preacher's task is to carry theology to ordinary people."

● a recent news release explaining that the laws of Red China make it illegal for the United States or any other nation to send food or anything else to China. The Chinese government steadfastly refuses to accept outside aid, and probably the United States would be the last country from which help would be accepted. Even offers of help from the International Red Cross have been consistently turned down by the Peiping government.

● this interesting comment about the arrangement of pews in new churches. "The center aisle, now so popular in some churches, almost inevitably leads to pushing the pulpit away from a central position on the platform. A pulpit in front of an empty aisle (and they are getting wider!) is an absurdity which interferes with the sympathetic relationship a preacher seeks to build with his audience. If the central aisle is to be retained, and many churches persist in imitating our liturgical brethren in this, then drawing the pulpit to one side and balancing it with the communion table on the other side of the platform may be a reasonable solution. Far superior, however, is the placing of the pulpit in a central location in close proximity to the main body of the congregation. This arrangement enhances his rapport with the people and preserves the symbolism of the undershepherd feeding the flock."

● two rather shocking observations appearing in the April 22 issue of *The Sunday School Times*. Dr. Wilbur M. Smith reports that in the *Congressional Record* for January 4 appeared six articles in praise of the Roman Catholic Church. The total amounted to over 20,000 words, all printed by the government and circulated throughout the world in the official *Congressional Record*. Certainly Protestants never ask these to be inserted in the *Congressional Record*. Who did request their insertion, and why?

The observation by Joseph T. Bayly that "at the risk of being misunderstood, may I suggest that a Christian child studying in a secular public school, and applying his knowledge of the Word of God to his studies and

(*page* 15 *please*)

# SECTARIANISM

*ORANGE SCOTT*

*A Founder of The Wesleyan Methodist Church*

DEAR BRETHREN: You are well aware that the Christian world is divided up into different religious sects. Some of these are older and some younger; some weaker and some stronger.

There is nothing in the idea of a sect either unreasonable or unscriptural. Different sects have existed from a very early period—and they will continue to exist. All Christian assemblies are known, and must be known by some name. It is true there is no virtue in a name; neither need there be any vice. Some choose to be called "Christians"—some the "Church of God," or the "Church of Christ," some "Disciples." But these are all names. Named we must be. And if we do not name ourselves, others will name us. We have taken the name of Wesleyans, and that for two reasons: (1) because we must have some name; (2) because we agree with Wesley in his doctrinal views and in his reformatory principles. But there is a vast difference between a sect and what is technically called sectarianism. Many of us have felt the power of "sectarianism" to our heart's content. It has had its influence in driving some of us out of the church to which we formerly belonged. Other things being equal, sectarianism usually increases with the growth of a sect. Some of the older sects are, undoubtedly, more bigoted than they once were.

And yet the Christian world, taken as a whole, is evidently more free from sectarian bigotry than it was 30 years ago. Though the present is an age of speculations and ultraisms—yet it is an age of independent investigations; and the grand tendency of the whole is favorable to the dissemination of free and liberal principles.

I would guard you, my dear brethren, against two errors into which professing Christians have more or less fallen. One is an idolatrous worship of sect, and the other is that opposition to and fear of sect, which results in the uprooting of all church organizations. The medium is the true Scriptural ground. The doctrine of "the church!" "The church!" "the holy mother!" is scarcely less dangerous than those leveling principles which would sweep all ecclesiastical organizations from the land.

Our ecclesiastical economy is our own framework—the work of the laity as well as the ministry. We believe it to be Scriptural and suited to the exigencies of the times. We believe it to be the best for us. We love it above all other systems of church polity; it is right we should. We may safely feel the influence of its sacred ties. But when we attach to it the idea of perfection—of infallibility—and when we look upon all attempts at improvement as innovations, and upon all who point out our errors as enemies of the church, then we are in danger. Let us never seem to act upon the principle that there are not good Christians, and many of them, in other churches—and even in those whose general economy we feel bound to oppose.

While we love those in our own communion, and would not willingly grieve them—and while we labor to build up the churches and the connection to which we belong, let us not do this because we are a sect, but because we are a branch of the great Master's family. Let us not do this to outstrip others in numbers, but to bring glory and honor to Zion's King—to save souls from death, and hide a multitude of sins. Let us consider ourselves only as a small and feeble detachment of the main army of King Jesus—rejoicing when success crowns Christian efforts in any section of the great moral battlefield—and mourning when a soldier falls, either by the allurements of earth, the corruptions of the heart, or the devices of hell. Let us never rejoice in the misfortunes of other churches, but rejoice if devils can be cast out even by those who follow not us.

Let us co-operate heartily with all evangelical churches in reforming these lands, and in spreading Scriptural holiness throughout the world. Let no

(*page 10 please*)

From "The Life of Rev. Orange Scott" by Lucius C. Matlack. 1851. Pages 255-258. This appeared in "The Wesleyan Methodist" December 16, 1845.

# The Last Harsh Sermon I Preached

*A. B. EARLE*

I COMMENCED a series of meetings in a town in New York with the Congregational and Baptist churches united. I thought myself fully prepared for the work, and entered into it looking for immediate and large results.

My first aim was to preach so as to lead the churches nearer to Christ. Accordingly I prepared five sermons for Christians, as clear and pointed as I knew how to make them. The first four had no apparent effect. I wondered at it. The fifth was prepared with a scorpion in the lash; it was a severe one, and the last harsh sermon I have preached, and the last I ever expect to preach; but this, too, was powerless.

I then went to my closet, and there on my knees asked Jesus what could be the difficulty with those Christians. It did not enter my mind that the trouble could be anywhere else than among them. I had preached with tears in my eyes, and been anxious to see a revival, and had no thought but that the preacher was in a right state. But there in my closet God revealed to me my own heart, showing me that the difficulty was with myself, and not with the church; I found myself as cold as those I was trying to benefit. My tears, even in the pulpit, had been like water running from the top of a cake of ice when the warm rays of the sun are falling upon its surface, but which becomes hard and cold again as soon as the sun goes down.

I told the Congregational pastor what I had discovered, and asked him the condition of his own heart. He frankly confessed that he was in the same state as myself.

We prayed together several times. I felt that I could not live in that state and accomplish much. Accordingly I went home and shut myself in my room, resolved to spend the night in prayer, if necessary. Oh, the struggle of that night! Hour after hour I wrestled alone with God. My heart had been full of coldness, and I not aware of it. No wonder the churches had not come up to the work! I renewedly and repeatedly gave myself to the Saviour, determined not to let the angel depart until my heart was filled and melted with the love of Jesus. Towards morning the victory came. The ice was all broken, melted, and carried away; the warmth and glow of my "first love" filled my heart; the current of feeling was changed and deepened; the joy of salvation was restored.

In the morning I went out, took the unconverted by the hand, and said the same things as on days previous; but now they were melted to tears over their sin and danger.

I prepared and preached another sermon to the churches—no lash, nothing harsh about it. They broke down, confessed their own need of a special preparation of heart, and gave themselves anew to the work, which from that hour went forward rapidly and successfully.

Thus I learned the necessity of having my heart filled with the love of Christ, if I would see the salvation of the Lord follow my labors.

Since then I have spoken kindly of ministers who do not see the conversions for which they labor. Yet I am convinced, and more and more every year, that generally the fault is in the minister's own heart,—coldness, growing out of the absence of the joy of salvation.

From "Bringing in the Sheaves," pages 74-76

# The Pastor's Wife

*LYMAN F. LANCE*

*Pastor, Washington, D. C.*

THE BEST book dedication that I ever read was written by Dr. Daniel Steele in *Milestone Papers.*

*To Harriet Binney*

In Maidenhood My Mate,
In Womanhood My Wife,
In Gentleness My Joy,
In Counsel My Guide,
In Industry My Thrift,
In Trouble My Cheer,
In Ministry My Help,
In Love My Bliss.

In this vein I would say these things about the Lady of the Parsonage:

1. She sees the pastor at his best and and still knows his weakness.
2. She sees the pastor at his worst and still believes in him and in the Gospel he preaches.
3. She sees the congregation at their best and appreciates their devotion.
4. She also sees the congregation at their worst and still believes in the church.
5. She hears gossip with one ear and it is never repeated.
6. She has unexpected folk to entertain and is able to improvise a good meal.
7. She enters into all the troubles of the parish and yet keeps her own emotional balance.
8. She knows how to stretch a small salary so that there is always enough for offerings above the tithe.
9. She corrects her husband but always in the privacy of the parsonage.
10. She is a strengthening influence in the exhausting and ennervating work of the ministry.
11. She enters a poorly arranged parsonage and adjusts to it as graciously as to the best arranged home.
12. She listens to her husband (sometimes hears a sermon repeated) with interest and a prayerful attitude.

*HOWARD W. SPEAS*
*Pastor, Enid, Oklahoma*

# The Pastor and His Time

TWO VERSES of Scripture seem appropriate in dealing with the problem of the pastor's time: "So teach us to number our days, that we may apply our hearts unto wisdom" (Ps. 90:12). "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil" (Eph. 5:15-16). Time, like money, in so many instances is squandered, and before we realize what has happened it has run out on us.

In 1954 three doctors stood by my bedside and said, "Rev. Speas, we consider that by the time you are 55 years old you will be a wheel-chair man." There were yet many things that I wanted to do, and many places that I wanted to see. What was to be done must be done soon regardless of pain. Only eleven years to be up and around, and then the wheel chair.

I wanted to be a better preacher so I read books—lots of them. I wanted to know my Bible better so I spent hours in the Book—that was such a blessing to me. I wanted to see more people brought to God—so I preached with the net in my hand. I wanted to see the Rocky Mountains and Yellowstone National Park, so we made the trip with much difficulty. I was living with a deadline before me.

Then God spoke and said, "I am the Lord thy God that healeth thee." Today, I am a well man. But my desire to make every moment count for God has never dimmed.

Since the pastor does not punch a time clock, nor is he paid by the hour, he may become careless about his time, forgetting that God keeps all the records. Upon the expenditure of our time hangs our eternal destiny and reward. Most pastors put in many more hours than the average working man for he is on call the full 24 hours of the day. The pastor has a constant burden upon him for those that God has entrusted to his care.

To the average layman, *"preachers don't work."* We may have lazy preachers but they are not all lazy. Dr. Alexander Whyte once stated to a group of college students, "Let every lazy student of divinity go drown himself at once."

Every minister must determine what responsibilities are most important and when to do certain things? When a man ought to be in his study he should not be out calling, and vice versa. Under most circumstances the minister should spend the morning in the study, the afternoon in pastoral visitation, the evening in the services of the church or with his family.

Since every minister must be a preacher, and a good one, he must do certain things to realize this.

First, nothing can take the place of time spent alone in earnest prayer for himself and for his people. Many difficult problems are solved in this quiet time before God Almighty.

Second, he must spend time with books, good books. Books that are inspirational, books that make him think, books that challenge him, books that open his mind to exciting truth and fresh thoughts.

Congregations respond quickly to good solid truth put to them hot and fresh. Rarely will any one go to sleep in your service if you spend your time wisely in the study. This time spent in the study will give you confidence as you handle the Word of God; it will develop in you skill in handling every subject. Rarely will you find yourself in the proverbial "brush."

People come to hear us speak accurately and authoritatively. If we step into the pulpit without knowing where we are aiming or what we are going to hit, never blame anyone for being disinterested. Prepare yourself until you can step out before your people ready to fire and with a steady aim. Folk will love it.

Never go before your congregation pleading for them to pray for you when you preach. They came to hear something from God and not to spend their time praying for a fellow that didn't take time to do his own praying and make proper preparation for the hour.

Stop on time. To hold your people over a proper time limit will defeat the whole purpose of your message. People live by the clock.

Time spent in calling is another very important part of a minister's life. Too many preachers act like babies when it comes to this part of their wonderful task. They hang around until the wife washes the dishes and gets the children ready for school, and then gets herself ready to go with her fearful husband who is afraid someone will attack him! Doctors grab their bags and go into any home at the call of a patient. A true minister of Jesus Christ can go into any home if he goes with the power of the Holy Ghost upon him. If he is so weak morally and spiritually that he must take his wife with him everywhere he goes, he ought for the sake of the kingdom to get out of the ministry immediately.

A minister should never make long drawnout calls, better to make two or three short ones than to bore the people by staying too long. Hospital calls ought never to be over five minutes unless the patient is seeking special help and guidance. Quickly diagnose the case and prescribe the cure and pray earnestly and softly and go on your way.

The average house call should not be much over 15 minutes. Do not act like you are on needles and pins and that you must be on your way. Be relaxed and let the people know your time is their's for spiritual problems. But if you are skillful you will discover that a lot of constructive work can be done in those 15 minutes. And if this is practiced folk will be delighted to see you come. Always take time to pray a pointed, definite, and short prayer before leaving. Even most sinners expect the preacher to pray with them.

If your pastorate is in the country, your call or contact may take longer but do not let people monopolize your time because the former pastor spent a whole day with them. If you must spend hours at a place you better call that a "social call."

If illness demands that you put on

overalls and go out and work in the field for your sick member, thank God for the opportunity and do a good job regardless of what it is.

Time spent in counseling will require more time than the average call, but those that come to your study should find there is a limit placed upon the time they can take from the pastor. Dr. John Bonnell Sutherland and many others do counseling by appointment. Rarely is an appointment given for over an hour. It is better that they return repeatedly. Often an elapse of time gives opportunity for some constructive thinking. This is a blessed ministry and every pastor should and must make his people feel they are welcome to his study for spiritual help and guidance.

Let every minister be punctual in keeping his engagements and methodical in the ordering of his time. If this is done, God will bless you and your ministry will be greatly appreciated. The minister's whole time—in the study, visitation, counseling, keeping records, reports, correspondence, meeting the church boards, caring for the finances, quarterly meetings, church bulletins, special days, weddings and funerals with many other things tossed in—requires system and organized planning. We dare not do the work of the Lord carelessly and haphazardly, but rather with a smoothness of operation that makes the minister a master in his field.

The last thing I want to speak of is time taken for rest. "Six days shalt thou labor." Jesus said to his weary disciples, "Come ye apart and rest awhile." I have heard ministers boast that they have never taken a vacation in their lives. This isn't anything to boast of. Every minister should take the equivalent of one day a week to rest and do some things he desires to do in the way of relaxation.

Every minister should take a vacation far enough away from home that his people can't come to him. If he must make a hurried trip home for a funeral, that should not be counted a vacation. Every church should see that their minister takes such a vacation and that he is given enough money over and above his salary that he will not be cramped. It will promote a wonderful relationship.

Dr. Adam Clarke said of every minister, "Be diligent; never be unemployed a moment; never be triflingly employed; never while away any time; neither spend any more time at any place than is necessary." •

# TOO BIG TO BE LITTLE

*JACK WRIGHT*

It always has been amazing to me to note the stature that men in secular life are able to attain. Oftentimes men who are not especially known as religious men are able to show big hearts and sterling characters.

The ancient Greek Pericles, after giving a speech, was once followed home by a man cursing him every step of the way. Pericles was too great a statesman to sink to this man's level. He turned to his servant and said, "It is almost dark; take a torch and light this man's way home." He was too big to be little.

Lincoln possessed a big spirit. After Stanton had referred to him as "the original gorilla," Lincoln responded by placing him in the cabinet. He had too big a spirit to let personal differences interfere with the running of the government.

If men who are in public life can reach the heights of character, should not religion make a difference? If our religion is genuine, shouldn't it prevent petty church fights, political maneuvering, and disagreements over trifles? A little girl prayed once, "Lord, make all the bad people good and all the good people nice!"

While in college I was talking to my college church pastor on one occasion and said to him: "Doesn't it make you nervous to know that you are preaching to a college president and faculty members who know theology backwards and forwards? Doesn't it make you feel uneasy to know that any grammatical error will be noticed?" His answer was one that should be framed and put on the door of every church in the land. He said, "It's not the big men in the church that give you trouble; it's the little men." With that sentence sermon ringing in my ears I resolved to be a big man and boost rather than criticize the man behind the pulpit. I determined to be too big to be little.

# TALK UP the Minister

Years ago there was trouble in a certain church over the young pastor. Many members insisted upon his leaving; his few ardent supporters insisted with equal zest upon his remaining. Much bad feeling had been generated; the case was critical.

Finally two prominent officials called the congregation together and gave this counsel: "It is true that our pastor is not a great man. He does not preach learned or eloquent sermons. But we all know that he is a good man and that he is doing all in his power to promote our spiritual interests. Let us all agree to bear with him, and instead of talking him *down*, let us go out from this meeting resolved to talk him *up*."

The advice was accepted. The result you can guess. The pastor remained in that church nearly half a century, and remarkable success attended his ministry to the close.

A good many people talk the minister down; they discount all his doings; they misunderstand his plainest sayings; they credit him with unworthy motives; they predestinate his failure. An angel could not succeed under such circumstances. Such treatment is unwise; it is unfair; it is wicked.

How much better to *talk up* the minister! The world will accept him at your estimate and respect him according to the measure of your own respect.

"Talk up" the minister in your home. Help him win the children and get them saved. "Lift up" the minister among the young people. Raise not a finger to break the spell of his uplifting influence.

"Talk up" the minister in your social circle, on the street, in the cars, in the factory, store, or office. Magnify his strong points; minify his weak ones. Speak kindly of him, or speak not at all.

Do you know what such loyalty to minister will mean? In nine cases out out of ten it will mean success!

# What Laymen Expect

## FROM THEIR PASTORS

*MEL LARSON*

*Editor, Evangelical Beacon*

WHAT DO LAYMEN expect of their pastors? What are the main things the people in the pews look for, listen for and expect of their shepherds week in and week out?

First, we expect you to *preach the Word.*

We read in II Timothy 4:2, "Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." As laymen we would remind you that, to us, the Word of God is of first importance! We don't mind other material, and we expect it, but above all else, bring us the Word of God! As you preach the Word we will be reproved, rebuked or encouraged as the Holy Spirit works in our hearts. We also know that this blessed Word of God has a two-pronged action. Even as it helps us it works in your own life. We also know that the everlasting arms which are there to undergird us in our time of trials will be there when you need help, too.

We expect you to proclaim the Gospel clearly. We expect you to be fearless in protesting against wrong and we pray that God will give you the courage of your convictions in speaking out against the sins of our day as they are revealed to you by God through His Book. We expect you to speak boldly and in the power of the Holy Spirit even as you recognize that you are, above all else, a voice of God, human though you be, in bringing eternal truths to the people God has entrusted to you for care.

But as you preach the *Word,* do not neglect to *preach* the Word. We expect you to become a good preacher! This is your calling. Learn to do it well and never stop seeking to improve yourself. God has given you the gift of preaching. Use it well, to its utmost capacity, and to His honor and glory.

Secondly, we expect you to *pray with weeping.*

We expect you to be a man of prayer. We feel that you, above everyone else, should fulfill I Thessalonians 5:17, "Pray without ceasing." Unless you walk with God in prayer you will not walk among us in benediction and blessing. Unless your prayer life is constant and consistent you might well become a blister to us instead of a blessing.

In God's plan, you will share our burdens. Unless you spend much time interceding for us, the sheep in your flock, you will fail us. Pray for the wayward. Pray for the weak. Yes, pray, and seek to lift us up through the power of God. You are not to criticize and gossip about our weaknesses, failures and sins. We need help. You can bring it to us through Christ.

We expect you to be prepared in your sermons, but we also expect as well that your heart be prepared by waiting on God. As human beings we will talk about your preaching, but whether any particular sermon may be good or bad may we always say that the man who delivered it that morning or evening had been with God before he went into that pulpit.

Thirdly, we expect you to *purify your walk.*

Whether you like it or not, your being in the ministry has moved you into the public eye. As Dr. Robert A. Cook has said, "It's up to you to keep from becoming a cinder in that eye." You live in a glass house.

Do we expect you to be perfect?

No, of course not. Yet we would remind you of three words in I Timothy 5:22, "Keep thyself pure." You are not suddenly placed on a no-temptation pedestal once you go into the ministry. Yet though you are human we expect that your walk will be pure and honest before God and man. We know that you have access to the same Word of God from which you speak to us each week. We know that, as a minister, you will be a No. 1 target of the devil and that you must be prepared to wrestle against the powers of darkness.

You are a daily symbol of righteousness as you live in your community. May you so live that God will be glorified by your every act and word. How you walk during the week very often will determine how many of us will be there on Sunday to listen to you preach.

Fourthly, we expect you to *persuade the wayward.*

There are no exceptions here. We expect you to be diligent and everlastingly at it in persuading the wayward to accept Christ as Saviour, and in doing everything you can to help those of us who stray to obtain God's best for our lives. We beg of you never to forget this prime responsibility of rescuing the pershing. We urge you to use any and all means possible to rescue men from an eternal hell. We do not expect you to have sleepless night after sleepless night, yet we trust that you will never become so calloused about sin that you *never* lose sleep over the plight of people in our communities, and even us when we waver.

Fifthly, we expect you to *persist in witnessing.*

We do not expect you to do all of the soul-winning in the congregation, but we do expect you to be persistent in witnessing wherever you go. Not alone because this is your calling, but because your heart compels you to do so. We remind you of I Corinthians 9:22, "To the weak became I as weak, that I might gain the weak: I am made

(*page* 10 *please*)

This message was delivered at an ordination service at Spirit Lake, Iowa. Reprinted from "Evangelical Beacon."

# The Cry for a Shepherd

S. L. MORGAN, Sr.

FOR SEVERAL YEARS now I have been known to many as a crusader for the multiplying millions of old people, left idle and lonely. Frankly my own need has stirred the crusader in me. Long a pastor, daily fellowship with my people was my highest joy. Only those who have known that joy can realize the pain of one's isolation and loneliness when that pastoral bond is broken. Yet that pain is suffered largely by millions when age cuts them off from their jobs and their fellow-workers.

But alas when age brings sorrow along with the pain of isolation! And just that is the lot of thousands of the aged. Both have magnified for me the ministry of the shepherd beyond all I ever imagined before.

Without apology I lay bare the hunger of my own heart for a shepherd these last years by quoting from my diary an entry several years ago. It was Easter Sunday. I wrote, "A lovely Easter Sunday, with beautiful Easter music all day, yet such a lonely day! My dear wife sick and weak, but we walked a block near night. My heart was very heavy, for the doctor says the arteries of her brain are hardening, dooming her once-brilliant mind, and dooming me henceforth to walk almost alone! But we saw not a soul all day, and no one even rang our phone for a cheery word. Such loneliness never ought to be the lot of humans!"

### Heart-Cry for a Shepherd

More, I think, because I belong to a family of preachers, my own heart has cried out for the ministry of a real shepherd. And I was too nearly without one in those trying years. For our pastor was chaplain of a college of 1500 and pastor of a church of 1000. To be a real shepherd was out of the question.

Lately the college moved to a new site, and a new pastor must be found. An expectant throng filled the church Sunday morning to hear the recommendation of the pulpit committee and to call a pastor. The community had grown hungry for the ministry of a real shepherd, and none more than I.

My eagerness drove me to override my modesty and to make what I knew was a daring four-minute speech to the crowd eager to vote and go home.

I spoke with desperate earnestness, sure it was the psychological moment to commit the church in a great matter. The committee had assured us the pastor we were about to call had the shepherd heart; would the church permit him and even expect him to be a shepherd, or would it put him under pressure to be a "promoter," spending himself on making the church wheels go round? That was a deeply vital question to me even personally.

### Pastor vs. a "League of Mercy"

I had read much recently about the Salvation Army's "League of Mercy," how it sends its dedicated, trained workers into the homes of the poor, the sick, the lonely, and into the hospitals for a work of compassion so effective as to put most of our churches to shame. It set my heart to craving such a ministry from a "league of mercy," if I could not have it from a pastor. Yet I was sure the pastor, in God's plan, is uniquely fitted to fulfil this ministry of mercy. He uniquely represents God and the church, and no other can take his place. He is the good shepherd by proxy. And now we were in the act of calling a man who would be such a shepherd—provided we would permit him to be, and commit him to it. It would indeed bring a new day for the church and community.

An able seminary student told me later, "I'm glad you said what you did, for two reasons: (1) it needed to be said; (2) it showed me that at its best our church democracy can cut through our red-tape and routine to say what needs to be said."

### Trained Lay Visitors

I closed my four-minute speech by saying, "I feel sure the pastor we are calling will have the shepherd-heart, but no pastor today can minister adequately to the growing multitude of the aged and shut-ins; and I see no remedy except through a corps of lay men and women trained to supplement by effective visitation the ministry of

he pastor." Dare the Church of Christ onfess that it cannot train a "league f mercy" to visit the sick and lonely hut-ins as effectively as the Salvation Army? A sad confession indeed that would be!

Soon after the new pastor came I rankly opened my heart to him and ny hunger for fellowship—more than ie could give me by occasional visits. And I knew many who were shut in nd as lonely as I. And we had many ine lay men and women whose visits would be a joy to us. Why not set hem apart as visitors to supplement is ministry?

### One Example

I gave him one eminent example. In n early pastorate I had a superb young leacon, a lovely singer. I took him vith me a few times on a round of isits to the sick and shut-ins. He aw a pastor-heart in action, and saw he joy he could both give and receive y such visiting. In the years since, have occasionally gone back, and he would take me on a round among the ging and the shut-ins. And I would ear them say with enthusiasm, "He is he best visitor in the city. No pastor, ven, does as much good as he among he aging sick and shut-ins."

And he told me frankly, "I owe it to ou; you showed me the good I could lo and the joy I could get by visiting he aging lonely people."

For several years now my own bservation and a flood of letters from cross the continent have fired me more nd more to crusade passionately in ehalf of this aged, suffering group. Over and over it is the cry, "I am so onely. It is a joy when my pastor rops in for a few words and a prayer. But with so many to visit, he can get o me but once in several months. And hat is a long time to wait!"

But now and then one writes joyully, "At last our pastor has a group of leacons and others committed to comng to see me and other shut-ins at east once or twice a month, and we are appy in the new day it promises for us." That is exquisite pathos: "Once r twice a month!" and beyond that leak loneliness!

My own experience, wide observation, and hundreds of letters, all convince me that neglect of the aging and hut-ins is one of the major sins of mission at the door of the church in eneral. And I am here suggesting a imple, practical way that cannot fail, pastor and other leaders will take the ains to seek out and train a corps of isitors with hearts to care for the everrowing multitude of aging, lonely eople in every community. •



# Tumbleweed or Oak Tree

*GALEN ANDERSON*
*Pastor, Huntington Beach, California*

HOW MANY times you've seen, on a windy day, the rolling tumbleweed being shoved along at the whims of the wind, rolling here and there, cluttering up the roadway, tumbling across yards, tossed up against fences that refuse to let them roll on in their aimless way. These weeds are dead, separated from the soil that gives life, and are good for nothing but to be aimless vagabonds.

Looking closer—are tumbleweeds ever any good for anything? When they are young they are not pretty or ornamental though there is life in them and they are green. They have little thorns that say don't touch me. They are not fit food for any animal. Their root system is so poor it will not hold the soil together, so when rains come the soil is washed away. Warm weather dries the weeds quickly and the first gust of wind plucks them up and away they sail to clutter up the landscape.

The ground they left is better off for their leaving. And it is good riddance when the weed is gathered and burned. It certainly will not be missed.

On the other hand, look at the oak tree. It starts from just a little seed, too, but its nature is different. It doesn't grow nearly as fast as the tumbleweed, but its life is longer and more fruitful. It first sends roots downward to firmly grasp the soil that it may withstand the force of storms, and also to find the water so necessary for its growth. When the rains come the root system has fanned out as the veins on the back of a man's hand and holds the soil in place even in severe storms.

In the process of growing, it decorates the landscape and adds its beauty to the world. Its branches are the holders of the nests of birds—birds whose songs cannot help but cheer the heart.

The leaves of the tree serve to shade the weary traveler from the heat of the summer sun. And when autumn comes, after their display of gorgeous coloring these same leaves fall to the ground and decompose, adding to the fertility of the soil.

Finally, in maturity, the tree that has withstood the many storms of winter and served a useful, purposeful life, is cut down. It has been a thing of beauty, and its value is still not lost. It has many by-products.

Take a look at the use of the wood alone. It is possible that the top of the desk you had in school was some of the wood of that tree. Look in your public library and you will undoubtedly see tables and chairs of the oak. Or perhaps it has lent its beauty to your home in furniture or in wall paneling. Perhaps it is from the oak that the pews in your church are made, adding beauty to the house of God.

A man's life is like either the tumbleweed or the oak tree. Some people just grow like the weed. They are of no value in their youth and as the years of life come they break loose and become a blotch on society. They have no useful purpose in life—just drifters. Their loved ones will mourn their loss, but society will not miss them. Their influence was either neutral or negative. They spent their life satisfying their selfish desires with no time for intellectual, social, or spiritual betterment.

Then there are those whose lives are like the oak. They have turned from the frivolity of this life and have invested in things that have genuine worth. They serve in the interests of the community and school where their children go. Their influence for good will live on in the lives of others after they are gone. Their death is noticed because their lives were spent bettering the nation and community. They will be missed. •

# What Laymen Expect

## FROM THEIR PASTOR

*(from page 7)*

all things to all men, that I might by all means save some."

We somehow expect that your every conversation will have something of spiritual value in it. We trust that as you move among us such phrases as "How is it with your soul today, neighbor," come naturally and easily to you. We expect you to be aware of the town and city news, but we also expect you to have the good news of salvation somewhere in your talk. We expect that the overall effect of your life will be a persistent witness for Christ. As you witness and as you win souls to Christ, we will rejoice with you as our prayers for you are answered.

Sixthly, we expect you to *plead for the world.*

We expect you to have a well-defined and clearcut concern for the entire world. We remind you of those well-known phrases, "Christ came into the world to save sinners" and "Go ye into all the world and preach the gospel." Wherever He may lead you we trust you will always have a global outreach in your ministry, as revealed in a deep concern for missions at home and abroad. We live in a shrinking world. The space age is here. We know that as you show a concern for the peoples of the world God will bless you all the more right here. Plead for the world and present its needs to us.

Seventhly, we expect you to *promote the work.*

By "work" we refer to all areas and all groups of Christians. John 13:35 reads, "By this shall all men know that ye are my disciples, if ye have love one for another." We expect you to speak well of all true Christian activity, be it in our church or some other. As Christians, we feel that we need one another. We also expect you to promote all phases of the work in our church even as you speak well of other congregations and their efforts in winning people to Christ. Cooperate when advisable. We remind you that you are a part of a vast effort, directed by the Holy Spirit, of winning people to Christ and presenting Him to a needy world. Never be guilty of tearing down those with whom you disagree. Never be amiss in helping someone along the way, even when it entails sacrifice and discomfort on your part.

Eighthly, we expect you to *prefer your wife.*

Not only provide for her, but prefer her. God has led the two of you together to serve Him. She no doubt will share many of your burdens and pray with you in problems. She, too, has a ministry, given to her by the Lord. We expect you to treat her graciously and as a gentleman treats a lady. Be kind to her. Our eyes have a way of taking in very quickly the way you treat her. The home she provides for you has a vital part in making of you an effective shepherd among us.

We have others, such as *plan to write* and *preserve your wit,* both necessary and useful in keeping your equilibrium in one of the most difficult occupations of today. Yet these will suffice. As we pray for you regularly and seek to help you in every way possible, we trust that as you finish your ministry you will be able to say with Paul (II Timothy 4:6,7) "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

This is the reward we trust you will receive from the Lord for leading us week in and week out. ●

# Taking Hold of the Pillars of Eternity

THE FOLLOWING will afford a key to the manner in which Dr. Clarke often preached , and there can be little wonder that the word from his lips was accompanied with the demonstration of the Spirit and with power.

His daughter had requested him to repeat a sermon he had preached some years before, from Daniel 2:31-35, to which he replied that he had not even a note of the sermon.

His daughter expressed her surprise that he could preach a sermon of that character involving the most minute particulars of the geographical position of empires, their political and chronological events, without some notes.

He replied: Mary, I had the whole world before me as clear as noonday I felt as if I was standing upon th world, not in it; it was all spread be fore the eye of my mind; I saw it al and therefore could describe it all."

The daughter replied with, "Ther Father, I should imagine that you sav also the 'stone cut out without hands?' He answered with energy, "Yes, Mary I felt—while I was dwelling on th power of God, and on His mercy a revealed in Christ for the salvation o man—as if I was taking hold of th pillars of eternity, and on them I hun the truth of God, which never can b shaken; and His mercy which it de clared, and which can never know a end."—*Memoirs of Adam Clarke*

# SECTARIANISM

*(from page 3)*

walls of prejudice ever exist betwee us and other Christian denominations Let sectarian exclusiveness never attac to a Wesleyan pulpit or a Wesleya church. But standing on the broa platform of our common Christianity let us extend to the ambassadors an followers of Christ the courtesies whic naturally emanate from a religio which makes all one in Christ Jesus.

Let us, my dear brethren, take n course which has a tendency to creat or continue a bitterness of feeling be tween us and other Christian sect And to avoid this, we must take hee to our sermons, our religious exercise and our written communications. No that the corruptions of church and stat should not be fearlessly and faithfull exposed, but in doing this, we shoul always remember that love is the fu filling of the law. Provocations we hav —opposition bitter and virulent is heap ed upon us; and under such circun stances, to be always as wise as serpen and as harmless as doves, is perhap too much to expect of any body o Christians; yet this should be our obje and aim, as much as in us lies.

The doctrine of retaliation is no found in the gospel of Christ. Som of the articles which have appeare in THE WESLEYAN have been perhap unnecessarily severe. It may hav been thus with some of our sermon True, I am not the man to cast the fir stone, as I am not without fault. B let us, brethren hereafter speak an write freely, but kindly—imitating n the example of others, but the examp of the Lamb of God. Let us love He loved, and walk as He walked.

# CYC—ITS HISTORY

### Past

CHRISTIAN YOUTH CRUSADING began in 1939 in the Free Methodist Church. Initially, the program was for intermediate youth. Since then the program has been enlarged to include junior and primary boys and girls.

NEXT WEEK: A SPECIAL ANNOUNCEMENT
WATCH THIS SPOT!

## *Lesson for June 18*

## *Gideon, God's Man of Valor*

**(For comments on these readings, use your Devotional Quarterly.)**

**Lesson Text: Judges 6:1, 6-16; Philippians 2:12, 13.**

**Golden Text: It is God which worketh in you both to will and to do of his good pleasure. Philippians 2:13.**

M Gideon, God's Man of Valor. Judges 6:1, 6-16; Philippians 2:12, 13.
T Gideon Encouraged To Serve. Judges 7:9-15.
W Moses Encouraged To Serve. Exodus 4:10-19.
T Jeremiah Encouraged To Serve. Jeremiah 1:6-10.
F Isaiah Encouraged To Serve. Isaiah 6:1-8.
S Hebrew Children Daring To Serve. Daniel 3:19-25.
S Christians Encouraged To Serve. Revelation 2:1-11.

### Present

#### The Wesleyan Phase

Through the years several of our churches have used the CYC program effectively. At the last General Conference, the Michigan Conference submitted a resolution requesting that the CYC program be studied as the official pre-youth program of our Denomination. The Reverend K. J. Hill, Michigan Conference Director of child Evangelism, and the Reverend O. W. Clark, Michigan Conference Sunday School Secretary, made the study behind the resolution.

This resolution was referred to the Commission on Christian Education, who in turn referred it for further study to the Department of Sunday Schools. After a year of study, the Department recommended to the Executive Board that CYC become the Denominational pre-youth program. On February 7, 1961, the Christian Youth Crusaders (CYC) was officially approved by the Executive Committee of the Board of Administration, after which Dr. Paul L. Kindschi announced the adoption of the program by the Department of Sunday Schools.

#### The Free Methodist Phase

The Free Methodist Church has very willingly and generously shared the Christian Youth Crusading program with The Wesleyan Methodist Church. Their attitude and feeling is that the CYC program is God's—worked out prayerfully under His guidance. The Reverend Floyd M. Todd, General Director of the Department of Intermediate Youth of the Free Methodist Church says, "Joining our forces in this work with early youth will add strength to both of us in planning and promoting this organization. Our prayer is that CYC will be as profitable in Kingdom building in The Wesleyan Methodist Church as it is proving to be among the Free Methodists." (During the past eight years the CYC organization has shown the most rapid growth of any Free Methodist organization.)

**Floyd Todd, General Director of CYC of the Free Methodist Church, and Don Kinde, National Director of Christion Education of The Wesleyan Methodist Church, examine letter from Bishop C. V. Fairbairn, chairman of the Free Methodist Commission on Christian Education, giving approval for The Wesleyan Methodist Church to adopt the CYC program.**

### Future

The future of CYC is up to each local church and conference. It will be a means of keeping some of those seven out of eight that we are now losing in our Sunday schools today. It will be a means of winning our boys and girls to Christ, training them for service, leading them into church membership, giving them a well-rounded Christian education, and channeling them into Wesleyan Youth.

For further information concerning CYC, write to:

CYC
Department of Sunday Schools
Box 2000
Marion, Indiana

Next Week: "CYC IN ACTION"

# Religious News

## Ruling Upholds Bible Reading in Florida Schools

MIAMI, Fla. (EP)—Dade County Circuit Judge J. Fritz Gordon has ruled here that public schools may continue daily Bible readings but has ordered discontinued Christian-based practices, such as Christmas and Easter plays.

The judge's 18-page opinion on a controversial suit which had been filed by a Unitarian, an agnostic and three Jewish parents, also allowed daily recitation of the Lord's Prayer to be continued in the schools.

The effect of the judge's ruling upheld the constitutionality of a 30-year-old Florida law requiring the daily prayer and Bible reading "without sectarian comment." It said, however, that religious movies, plays and other practices must be discontinued and that pupils must be excused on request from the Bible reading and recitations of the Lord's Prayer.

The plaintiffs charged that the religious practices in the schools were offensive to their own beliefs and a violation of Church-State separation. In addition to opposing the Bible reading, they had attacked such practices as Bible distribution to students, prayers and grace before meals, use of crosses and other religious symbols in the schools, baccalaureate services, religious plays, religious census among school pupils, and religious tests for teachers and school employees.

Judge Gordon ruled in the plaintiffs' favor on the use of public school facilities for Bible instruction after school hours, and ordered the Dade County School Board to discontinue this practice.

## Press Gallery Accreditation for Baptist News Agency

WASHINGTON, D. C. (EP)—The Standing Committee of Correspondents which administers the press galleries of the United States Senate and House of Representatives, has approved for membership in the Press Gallery Rev. W. Barry Garrett, regional editor of Baptist Press.

The committee ruled that Mr. Garrett satisfied the requirements that newspapermen admitted must derive their "principal income from news correspondence intended for publication in newspapers entitled to second class mailing privileges."

In addition to his duties at Baptist Press, Mr. Garrett is associate secretary of the Baptist Joint Committee on Public Affairs, and Service which goes to publications of all Baptist conventions in the U.S. and Canada.

Such agencies as Religious News Service, the National Catholic Welfare Conference News Service, and the Jewish Telegraphic Agency have had accredited correspondents in the Congressional press galleries for many years, but Protestant church-sponsored agencies have not been able to satisfy the membership requirements heretofore.

## American Church Architecture: 'Monstrosities and Monuments'

PITTSBURG, Pa. (EP)—Some 1,200 delegates to the 21st National Conference on Church than any comparable institution in leader that more "monstrosities" and monuments" without beauty, usefulness or honesty have been built through the ages by the Church Architecture were told by a church

Dr Theophilus M. Taylor of Pittsburgh society.

Theological Seminary, a graduate architect laid down four cardinal principles: Churches should be funtional without being merely a religious factory, substantial and stable without being permanent, pleasing and attractive, and should acknowledge tradition without being archaic.

He warned against making a church look like a supermarket, a skating rink or the "brick pylon of the United Nations building with a cross added."

## Iowa Ministers Would Tighten Marriage Laws

ALGONA, Iowa (EP)—Ministers of the North-Central Association of Congregational Christian Churches have urged completion of a state bill requiring a waiting period for marriages in the state.

There is no waiting period at present after the license has been secured and blood tests taken.

The association also passed a resolution endorsing a proposal to raise the legal age for marriage in the state from 16 to 18 years for males and 14 to 16 years for females.

## Bible Presbyterians Oppose Philadelphia Graham Crusade

PHILADELIPHIA, Pa. (EP)—The Philadelphia Presbytery of the Bible Presbyterian Church has announced its opposition to the Greater Philadelphia Crusade to be conducted by Dr. Billy Graham in August. Objecting to Dr. Graham's "sponsorship by modernists and undiscerning conservatives," a resolution adopted by the presbytery noted that the Philadelphia Crusade has "essentially the same type of sponsorship as the New York and San Francisco crusades." The Philadelphia presbytery has 10 congregations with about 800 members.

## Russian Church Applies for WCC Membership

BUCK HILL FALLS, Pa. (EP)—At a meeting here of the U. S. Conference of the World Council of Churches, it was disclosed that the Russian Orthodox Church has applied for membership in the ecumenical organization.

The General Secretary of the WCC, Dr. W. A. Visser't Hooft, said the application would be acted on early in the Council's Third Assembly scheduled to begin in New Delhi, India, Nov. 18, 1961, along with applications from eight or more other churches.

## Note High Illegitimacy Rate in U.K.

LONDON (EP)—A recent survey that one in every five of Britain's modern mothers was pregnant on her wedding day.

Despite 50,000 criminal abortions every year, one child in 20 is born illegitimate.

These findings, with others, were reported by the magazine *Family Doctor* in an article by Dr. Ann Mullins, a woman general practitioner working in a district of South London.

## 'Children For Sale'

TAIPEI, Taiwan (EP)—The sign told the heart-breaking story. Draped across a pedicab were pieces of cardboard with the words: "Children for sale. Wife needs urgent medical treatment."

Wu Tin Tzu, a tricycle-rickshaw puller, needed $125 U.S. to pay for an operation for his wife seriously ill with a kidney ailment.

He placed four-year-old Tai Huang and six-year-old Tsui Ying on the step of his pedicab.

A huge crowd gathered in downtown Taipei. When police led Wu to the police station, he tearfully explained: "I must sell my children, or my wife will surely die."

The police succeeded in persuading Wu to go home and try to find another means to raise the money. Meanwhile several in the crowd began to collect money. All told, they contributed more than $25, U.S. A registered nurse, wife of a U.S. Air Force sergeant stationed here, offered to provide free nursing service to the seriously ill woman.

Said Mrs. Wu, when she heard what her husband was doing: "I'd rather die than to see my children sold like a piece of chinaware."

## Vatican, Church of England Discuss Ecumenical Meet

ROME (EP)—In a quiet meeting, the personal representative of the Anglican (Church of England) Primate recently met with the Roman Catholic Cardinal handling interdenominational contracts for the Ecumenical Council being called by Pope John XXIII.

The meeting of Canon Bernard Pawley and Augustin Cardinal Bea followed last December's histohic meeting between Pope John and Dr. Geoffery Fisher, Archbishop of Canterbury, and came only a few days before Queen Elizabeth's visit to the Vatican.

In commenting on the Queen's visit to Rome, the Catholic Action newspaper *Il Quotidiano* said the event provided "an even loftier reason for confidence and hope" to Catholics, apart from its significance in Anglo-Italian relations.

## Germany's Sects Increasing

BERLIN, Germany (EP)—Sectarianism is on the increase in Germany, gaining by 200,000 in the last four years, according to Dr. Kurt Hutten, a senior official of the Evangelical Church in Wuerttemberg.

Dr. Hutten disclosed that Germany's 65 different recognized sects claim a membership of some 900,000. In 1957, he reported that the same number of sects had a membership of some 700,000.

Of the 65 sects, 35 are of German origin while the remainder were "imported" from abroad, including 18 from the United States, he said. Many small groups also have formed around individual "preachers," he added.

Strongest of the sects is reportedly the so-called New Apostolic Church, which now numbers more than 500,000 adherents, an increase of 130,000 since 1957. Next largest in number are the Jehovah's Witnesses with about 55,000.

## How White Persons Can Help Integration: Join Negro Churches

HARTFORD, Conn. (EP)—The pastor of Hartford's largest Negro congregation has suggested a way in which white persons of good will can promote racial integration. He recommends they join Negro churches.

The Rev. Albert A. Thompson, new minister of Faith Congregational Church, advanced his proposal at the 11th annual Spring Conference on Racial Integration.

"Pious pronouncements will no longer

uffice," he said. "We have discussed heories long enough. We have to become oncrete in our ideas."

Once integration gets underway, he said, nore friends will be won to the cause. He oted that it is more difficult to persuade vhites to join Negro churches than to get Negroes to attend white churches, since the atter are "more attractive" because of im-ressive architecture and members with high-r incomes and more wealth.

But the Negro church, he said, "can offer to he whites spontaneity, effervescence and iveliness, while the white churches can upply the cool, calculating, matter-of-fact usiness quality the Negro church needs."

### Latin A 'Must' at Ecumenical Council

ROME (EP)—Discussions at the Second Vatican Council will not be translated into seven languages as planned, but rather all 2,000 prelates expected to attend will have o carry on their deliberations entirely in Latin.

### A May Day Protest

WASHINGTON, D. C. (MI)—Students rom a Methodist college demonstrated here n May Day that Communist tactics need not e emulated in order to fight Communism.

Some 260 students from Western Maryland College, in Westminster, came by bus the 60 niles to Washington. They were joined here y some 40 students from The American University and four other Washington area chools.

They walked in long lines, no nearer than 500 feet to the Russian Embassy, a distance greed to with police. They carried signs, n English and Russian, with slogans such as 'Hands Off Cuba" and "Stop Stoning Our Embassies" and a huge one, "Western Mary-and Students Against Communism."

William E. Moore, a Ridley Park, Pa., enior who headed the demonstration organi-ation, walked to the embassy door with a etter addressed to Premier Khrushchev, but o one opened the door, so the letter has been nailed—in both English and Russian— to rotest Communist tactics in general and uch incidents as the stoning of American embassies in particular.

After an hour, the students departed, as rderly as they had come. The demonstration was kept short to prevent trouble that might ave developed if agitators had appeared.

### Catholic Legal Expert Attacks Kennedy's Views on School Aid

WASHINGTON, D. C. (EP)—George E. Reed, associate director of the National Cath-olic Welfare Conference's legal department and a professor of constitutional law at Cath-olic University, has challenged the Kennedy administration's opposition to federal aid to church schools, denying that the hierarchy seeks to kill aid to public schools.

Professor Reed made the remarks at a lec-ture at the Shrine of the Most Blessed Sac-rament in suburban Chevy Chase, Md.

He accused the Department of Health, Ed-ucation, and Welfare of taking a position of 'unadulterated hostility to church-related schools" in a brief which held federal loans to parochial schools to be unconstitutional.

Professor Reed said a statement of the Roman Catholic bishops released March 3 was a "plea . . . to oppose discrimination."

"There is nothing in the document," he declared, "that implies a desire to kill federal aid."

# Theology vs. Architecture

MOST CHURCHES have been built by laymen, or to be more exact, by committees, who had no sensitivty to the fact that there is a holiness of beauty as well as a beauty of holiness. Their barn-like structures have bequeathed to us ugly sanctuaries that have defied any rational or aesthetic explanation and have condemned succeeding generations to assume the burden of redesigning them. With the present expansion in new church buildings and the excesses of modern ecclesiastical architecture in mind, ministers of Reformed congregations should make their sanctuaries reflect the basic theological emphasis of their worship and they should use only those symbols that are appropriate to it. . . .

The Choir is situated best in the gallery. To have the choir facing the people "has no justification in history, doctrine, psychology, or aesthetics." This brings up the unfortunate tendency in most American churches for the choir and its director to become a professional order which vie with the clergy for attention, prominence, and congregational preferment. In Reformed churches there is no such authoritative order as Ministers of Music. . . . Every minister welcomes good music . . . but the contemporary trend toward professionalism is alien to the original purpose for which choirs were organized and is fast discouraging the great institution of congregational singing.

As P. T. Forsyth once observed, "To leave the singing to the choir and the praying to the minister is popish. . . . Originally the choir in Romanism was the clergy. They did the singing. They didn't lead; they monopolized. But in Protestantism, the congregation is the choir; the choir so-called is only the leader for use and service." No congregation should permit the choir to deputize for them. The Reformers brought congregational singing back into Christian worship and made it one of the marks of its corporateness. —*Donald Macleod, in "Word and Sacrament" (Prentice-Hall, Inc.)*

# Unto the Coming of Our Lord

THE TRUE attitude of the followers of the Lord with respect to the coming of Christ is decribed forcibly and fully in First Thessalonians: "Ye turned to God from idols to serve the living and true God; and to wait for his Son from heaven" (1:9, 10).

It is a pose of active and intense expection and preparation for His advent. It means the turning of the strength of our life toward that blessed hope and all that it is to bring us, as well as all that it involves on our part in cooperation and preparation.

Beloved friends, are the strength of our life, our business, our investments, our ambitions, our plans, our personal friendships, our visions of the future, all focused in this supreme desire and expection? Are we living under the power of the age to come and unto the coming of the Lord?

If we are, our Christian work will be special work, emergency work, work that has a definite bearing on the preparation of the world for the Master's return. If one reason for His own delay is that our loved ones may yet be gathered in, surely we should be working with redoubled earnestness for this, too. If He is tarrying until His Bride shall be complete, prepared, robed and adorned for the marriage of the Lamb, how this should inspire us in calling the slumbering Church of God to awake to the nearness of His appearing!

If the day of grace is soon to close and the little flock to be withdrawn to meet Him in the air, what manner of men and women ought we to be in exhorting one another daily, while it is called today, and so much the more as we see the day approaching.

And surely this ought to lend wings to our missionary zeal and make each one of us like the angel flying in the midst of heaven, having the everlasting gospel to preach unto all them that dwell upon the earth.

Oh, let us see to it that the whole bent and strength of our life and being are turned, like the Thessalonians of old, "to serve the living and true God; and to wait for his Son from heaven," that "when he shall appear, we shall be like him."

—*A. B. Simpson*

# Church News

## *Phaup Gives Baccalaureate Address at Houghton College*

Rev. B. H. Phaup, one of the General Superintendents of the Wesleyan Methodist Church and chairman of the Board of Administration, will bring the baccalaureate address at the Sunday morning service, June 11.

Rev. B. H. Phaup has been a successful pastor as well as a camp meeting speaker and general evangelist. An honor graduate of Central College, Central, S. Carolina, he served the North Carolina Conference for 25 years, six of which were spent as its president. At the General Conference of The Wesleyan Methodist Church in 1959, he was chosen to be one of three General Superintendents of the Church.

## *Retreat for Mrs. Pastor*

Approximately 70 ministers' wives of The Wesleyan Methodist Church from the State of Indiana registered at the Spencer Hotel for their third annual day of retreat. Mrs. Garl Beaver, Marion, served as chairman of the organization. "More Than Conquerors" was the theme emphasized throughout in music, musings, and ministry.

In the initial session, Mrs. Howard T. Noggle, Marion, was in charge of the devotional period. A profitable discourse on "Family Worship" was presented by Mrs. J. R. Swauger, Marion. Dr. Paul Barkman, Professor of Psychology at Taylor University, spoke to the ladies upon the subject, "And God saw that it was good."

During the afternoon meeting the humorous section included a skit, "Pastor Jenks and Wife," a trio of parsonage ladies singing, "Inside the Parsonage Door," and a reading by Mrs. Opal Hinds, "The Preacher Came."

An interesting question and answer session was conducted by Mrs. Beaver, the chairman. Problems and solutions peculiar to the parsonage ladies were discussed.

—(*Mrs.*) *Madelene K. Smith, Secretary*

## *Without Fear or Favor*

Zanesville, Ohio, recently closed revival services with Harry Stanley as evangelist. He preached the Gospel without fear or favor. God honored His Word and needy hearts found joy and peace at the altar of prayer. God has been blessing the pastor and people of the North Terrace Wesleyan Methodist Church. There have been very few Sabbaths without seekers at the altar. Fifteen members have been added to the church roll since the beginning of the conference year. Rev. Gene Stanley, son of the evangelist, is the pastor.—(*Mrs.*) *Grace Heizman, church clerk*

## *Tuscaloosa, Ala. Breaks Record*

A new monthly attendance record has been set. In October we set a new average attendance record. In March the October record was broken. Now in April we have reached the highest average attendance we have ever had for any month—280. This is an increase of 62 over the same month last year.

The total increase over last year now stands at 1502 for the conference year and 932 for the first four months in 1961.

## *Donald W. Edwards*

Services for Donald W. Edwards of Denver, Colorado, former pastor of the Englewood Wesleyan Methodist Church, were at the Bullock Mortuary. Burial was in Ft. Logan National Cemetery.

Mr. Edwards, a sales representative of the Lincoln National Life Insurance Co., died April 11, 1961, at his home, of a brain hemorrhage. He was born in Garden City, Kansas, June 8, 1922. After attending Miltonvale (Kansas) Wesleyan College he was pastor of the Lawrence Creek Church near Portis. He came to Denver area eight years ago and was pastor of the Englewood church seven years.

He was active in the Englewood Ministerial Alliance, serving as secretary two years and president two years, and was president for one year of the Englewood Optimists Club.

He served in the Navy from 1942 to 1946, seeing action in the Asiatic-Pacific area.

Survivors include his wife, Alice E. Edwards; a son, Ronald, 11; a daughter, Jeanette, 4; his mother, (Mrs.) Esther A. Harmon, and stepfather Bert Harmon, both of Ellsworth, Kansas, a sister, Evalyn C. Bates, and two brothers, Raymond A. Edwards and Phil M. Edwards all of Salina, Kansas.

## *Revival Spirit at Hadley*

Hadley (N. Y.) Church had a time of gracious outpouring of the Holy Spirit under the preaching of Rev. Lewis Uhlendorff. God answered prayers during the meeting. Some nights only a few knelt at the altar, at other times eight or ten and the last night the altar was filled and more. The revival was principally among the younger people; some were reclaimed, some saved for the first time and some were sanctified. We thank God for this visitation and expect the revival spirit to continue. Pray for these young people that they prove true to the faith to which God has called them.—*Ralph Seaman, pastor*

## *Births*

A daughter, Cheryl Beth, was born to Rev. and Mrs. Robert Daughenbaugh on May 6, 1961. Mr. Daughenbaugh is pastor of the church in Kirklin, Indiana.

A son, Brent James, May 5, 1961, to Mr. and Mrs. Harvey Gjesdal of Portland, Oregon.

## *Obituary*

**Whitenack.**—Blanche M., faithful and beloved member of the Fairmount (Ind.) Wesleyan Methodist Church, went to her eternal reward Apr. 15, 1961, at the age of 74, following an extended illness. She was united in marriage to Rev. Grant Witenack on Feb. 4, 1905, who preceded her in death in 1955, as well as a son, Roy Leon, who died on Sept. 14, 1952. Word has just been received about the death last week of another son, Carl H., of Portland, Ind. She is survived by one daughter, Mary Piatt, wife of Rev. Foster Piatt, president of the Florida Conference, and two sons, Ernest and Harold. Funeral services were conducted by the writer at the church with Rev. Kenneth Dunn, president of the Indiana Conference, assisting. Interment was in the Lawndale Cemetery, Deerfield, Ind.—Philip M. Jones, pastor

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SATAN TRIES to make us think that Bible persons were some kind of super-spiritual people, but Elijah was a man of 'like passions as we are.'"

## *CONFERENCES and CAMPS*

**ALLEGHENY CONFERENCE**—The Alleghen Conference of The Wesleyan Methodist Churc of America will meet for its 118th annual se sion at the Campgrounds of the Stonebor Camp Meeting Association, Stoneboro, Pennsy vania, Tuesday June 13, 1961, at 1:30 p.m EDT. Rooms on the Grounds will be free t all, but each must supply his own bedding Meals will be served free to all having offici business with the conference. Visitors are we come, but will be expected to provide thei own boarding which may be had at the dinin hall at $1.50 per day. Delegates' Credential should be mailed to the Secretary by June and Minister's Reports should be in the hand of the President by the same date. It is ex pected that ALL Ministers and Delegates a tend the conference for the entire session. Th first public service will be held June 13, a 7:30 p.m.

Friday, June 9 is designated as a day o Fasting and Prayer on behalf of the annua session. Let's observe it.—President H. C. Va Wormer; Secretary, Jos. B. Markey.

**ROCHESTER CONFERENCE** of The Wesleya Methodist Church of America will convene fo its 117th annual session at 2 p.m., Tuesday June 27, 1961, on the Chambers (N.Y.) Camp ground. Address: R.D. 2, Beaver Dams, N.Y Persons desiring to take examinations in th Course of Study before the Committee on Itin eracy and Orders will please observe Standin Rule 3, on page 4 of the 1960 Annual Journa We call the attention of the pastors to Standin Rule 9 and 10 to aid in making out thei Statistical Reports. All Delegates' Credential must be sent to the conference secretary, Rev Wesley B. Nussey, 329 Wilmore Place, Syracus 8, N. Y., not later than Monday, June 19, 1961 Information regarding room and board on th campground is published in Chambers Cam notices. These may be secured by writing t the camp president, Rev. I. Leslie Conley, 110 Charles Street, Elmira, N. Y.

Let Friday, June 23, be a day of prayer for th conference and camp which will follow.—Davi A. Rees, D.D., President; Wesley B. Nussey Secretary

**DAKOTA CONFERENCE:** Concurrent with th Camp Meeting, the eighteenth annual sessio of the Dakota Conference will convene on Tues day, June 20, 1961, at 8 a.m. for the openin meeting, and will continue daily until all bus ness has been transacted. Friday, June 9, ha been designated a day of Fasting and Praye for both Conference and Camp.

Registration fee for Camp is $10.00 per per son; ½ rate for children 6 to 12; 25% discoun for Ministers. Single meals will be availabl in the large dining hall at a nominal charge Those desiring rooms should write at once t Miss Marie Brannon, Ipswich, South Dakota Ample room can be found on the Campgroun for house trailers and tents. The books of al Conference Treasurers are to be in the hand of the Auditing Committee the first day o Camp Meeting. Let prayer be made daily fo this historic gathering.—John J. Hunter—Pres ident; A. L. Cretsinger—Secretary

**DAKOTA CAMP MEETING** is scheduled to be gin Thursday, June 15, 1961, at 7:30 p.m. o the Wesleyan Methodist Campground (in th Black Hills), Rapid City, S. Dak., and continu daily through June 25. The campground is on mile west on Red Dale Drive, Canyon Lak Area. Workers: Roy S. Nicholson, H. K. Sheets George E. Failing, Editor of the Wesleyan Methodist, will also serve as Evangelist fro June 21-25. Prof. Stanley E. Banker of Milton vale Wesleyan College will assist with th music. Professor Banker, Dr. Nicholson, an Dr. Sheets will conduct Workshop seminars o Friday, June 16, for three groups: pastors, lay men, and youth. June 17-19, will be the Wes leyan Youth Conference. An Educational Serv ice is scheduled for Saturday, June 17, wit Prof. Banker and the Miltonvale College Quar tet. All evening services will begin at 7:30.

The Public Missionary Service in charge o the W.M.S. will be held Tuesday evening, Jun 20, with Rev. Robert Mattke from Australi as speaker.

**SOUTHERN DISTRICT, Allegheny Conferenc** Seventh Camp Meeting will be held at Glen wood Park, three miles south of Princeton, W Va., on Route 21, and two miles right. Service begin Tuesday evening, June 20, and continu through June 29. Rev. William Ward and Rev G. I. Norman are the engaged preachers. Wil liam Hash will have charge of the Music an Children's services. A full Schedule for th ministry of the Word includes services dail at 10 a.m., 2 p.m., 7:30 p.m. Accommodation offer lodging at 30 cents per night, and meal on the freewill offering plan. Bring your ow sheets, blankets, and pillows. A cordial wel come is extended to all. Prayer is requested fo true revival. For reservations write: Rev. Jame H. Cyphers, 511 Washington Avenue, Princeton W. Va.

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# I Was Reading . . .

*(from page 3)*

his life, is receiving what to him becomes a Christian education, while a non-Christian child studying in a Christian school does not receive a truly Christian education. The Holy Spirit of God is the power of a Christian education." The entire article "By Bread Alone?" is worthy of very careful study. It represents some of the most penetrating observations concering Christian education that the Editor has read.

● an interesting article in the April issue of *Think*. Dr. Hans Selye writes on "Stress—How You Can Live With It." None of us can avoid stress, observes Dr. Selye, but gratitude is one of the most important factors in reducing human stress. On the other hand, revenge is the culprit in stress situations; it hurts both giver and receiver."

● these words from James Cardinal Gibbons, Roman Catholic Archbishop of Baltimore for many years, which appear in an often reprinted textbook for Catholic schools, *The Faith of Our Fathers*: "For my part, I much prefer the system which prevails in this country, where the temporal needs of the Church are supplied by voluntary contributions of the faithful, to the system which obtains in some Catholic countries of Europe, where the Church is supported by the government, thereby making feeble reparation for the gross injustice it has done to the Church by its former wholesale confiscation of ecclesiastical property. And the Church pays dearly for this indemnity, for she has to bear the perpetual attempts at interference and vexatious enactments of the civil power which aims at making her wholly dependent upon itself. . . . I do not wish to see the day when the Church will invoke or receive any government aid to build our churches or to pay the salary of our clergy, for the government may then begin to dictate to us what doctrines we ought to preach. In proportion as state patronage would increase, the sympathy and aid of the faithful would dimish."

● these statements made recently by Theodore Greenhood, and reported in the March-April issue of *Report*: "Jews, as a rule, do not drink in moderation. Rather we consider ourselves to be total abstainers. Because we do ues small amounts of wine, symbolically, in our centuries old religious observances, many of our Christian friends might not believe that we may properly be classified as total abstainers. But we are much more—particularly the Orthodox Jews—total abstinence-minded than moderation-minded. . . . It is a proven fact that there are relatively few alcoholics among the Jews."

# *Dear Editor:*

## I Differ

One particular point that I have seen somewhat differently than you has been in regard to President Kennedy. I so often wanted to write you during the time of the election campaign because I thought that you were sort of off base in a lot of things that you were writing. (I think that many, many evangelicals continually do the same thing.) I am not a Kennedy-man. I am very opposed to many things the Catholic Church does and I feel as strongly on some of these things as most any men that I know—but I don't think that you or many other men are fair in your criticisms.

For instance, when some strong articles were coming out against the Catholic Church and their reaching out for help from the government for their schools, a fine Wesleyan Methodist missionary doctor was touring our conference and telling our people night after night to get more personnel into our schools in Africa, because the government would pay most all their salaries and "we hire and fire who we want to." They would, in other words, have to teach what Wesleyan Methodists believe. And while I listened to him, I couldn't help but think what our good editor was writing in the official paper of Wesleyan Methodism, about what the Catholics were going to try to get out of our government. (I could write a lot more on this, but I don't care to. All I say, is, "Let's be fair." "Consistency, thou art a jewel.") My biggest concern about many articles was that I felt that they weren't quite "fair" and that if and when Mr. Kennedy became president it would put you and our Church in an awkward postition.

I thought some of the articles just weren't quite Christian in spirit. (Please pardon my saying this. I don't mean to be judging, in a critical way.) But I always feel that one's judgment of another's feelings may be wrong and so I did not say anything to you about my feelings. But when your little remark added to article 5 in "I Was Reading" came out (March 29) it sort of hurt. "We also hope that nothing goes on inside the Executive Mansion of which we would be ashamed." They may seem very innocent, but I am certain that if that same remark was made about your home or my home, your place of business or my place of business (especially when it relates to the President of our nation) it would hurt deeply.

There are some things that go on in my home that I am not too proud of; I'm just a little ashamed about them. And although I did not vote for Kennedy, he was elected president of our wonderful nation and I pray for the dear man, as our leader, as the Bible says that we should. If we could afford some personal servants like Mr. Kennedy has, I am positive that I would want them to keep still to outsiders, about what goes on around the wonderful home that I think we have. In other words, I think Mr. Kennedy has a perfect right to expect folks to not be writing and telling all that goes on around his home. I would guard his right to that just like I want to guard my right to my home.

God bless you, Brother Failing. I think that you are doing a fine job of editing our Church paper. I like the way you have opened the paper up to some personal feelings of others. Some Wesleyan Methodists haven't known that all Wesleyan Methodists don't always see things alike, yet they all may be fine Christians. You have jarred a few folks by placing in the paper some differences of viewpoints.

REV. PAUL R. DAVIS
Rochester, Minnesota

Editor: *We appreciate this friendly criticism from a respected pastor. The Editor, on principle, would have to take exception to the fine Wesleyan Methodist missionary's words, as quoted above. We agree that there must be respect for, and prayer on behalf of, President Kennedy.*

## *Conference Visitation*

| Conference | Session to Be Held | Denominational Representative |
|---|---|---|
| Allegheny | June 12 | R. D. Reisdorph |
| Dakota | June 20 | H. K. Sheets |
| California | June 26 | H. K. Sheets |
| Florida | June 27 | B. H. Phaup |
| Rochester | June 27 | E. L. Kierstead |
| Champlain | June 27 | R. D. Reisdorph |
| M. A. S. | July 10 | V. A. Mitchell |
| South Carolina | July 17 | H. K. Sheets |
| Canada | July 18 | A. E. Liddick |
| Tennessee | July 18 | R. D. Reisdorph |
| Wisconsin | July 18 | E. L. Kierstead |
| Ohio | July 24 | R. D. Reisdorph |
| North Carolina | July 25 | B. H. Phaup |
| Illinois | July 27 | G. E. Failing |
| Oklahoma | July 31 | V. A. Mitchell |
| Oregon | July 31 | B. H. Phaup |
| Georgia | August 1 | H. K. Sheets |
| Kansas | August 1 | R. D. Reisdorph |
| North Michigan | August 7 | A. E. Liddick |
| Kentucky | August 7 | P. L. Kindschi |
| Indiana | August 8 | R. W. McIntyre |
| Alabama | August 8 | R. N. Lytle |
| Lockport | August 8 | J. M. Byars |
| Michigan | August 8 | R. D. Reisdorph |
| Virginia | August 8 | R. C. Mullinax |
| Nebraska | August 12 | R. D. Reisdorph |
| Iowa | August 14 | B. H. Phaup |
| South Ohio | August 31 | R. D. Reisdorph |

**ANNUAL MEETING of BOARD of ADMINISTRATION and TRUSTEES of The Wesleyan Methodist Church of America**

The Board of Administration, acting as the Board of Managers and as the Board of Trustees of The Wesleyan Methodist Church of America, will meet in annual session at World Headquarters, Marion, Indiana, Wednesday June 7, 1961, at 9 a.m. (CDST) and will continue in session as long as may be necessary for the transaction of all business properly belonging to the following corporations or societies: The Wesleyan Methodist Church of America, Wesleyan Methodist Publishing Association, Missionary Society of The Wesleyan Methodist Church of America, Department of World Missions, Department of Church Extension and Evangelism, Wesleyan Investment Foundation, Wesleyan Educational Society, Superannuated Ministers' Aid Society of The Wesleyan Methodist Church and its Pension Plan, Woman's Missionary Society, Department of Sunday Schools, Department of Youth, Missionary Bands of the World, Hephzibah Orphanage, Brainerd Indian School, Houghton College, Central Wesleyan College, Miltonvale Wesleyan College, Marion College, Houghton Academy, Wesleyan Methodist Bible College, Melbourne, Australia.

B. H. Phaup, Chairman
Kenneth Dunn, Secretary

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